

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

VOL. I.

BROOKLYN, N. Y., JANUARY 25, 1852.

NO. 12.

TERMS AND MEANS.

The Circular may be obtained WITHOUT MONEY, by application through the mail; or at the office of publication, No. 43 Willow Place, Brooklyn.

Those who choose to pay, may send ONE DOLLAR for a yearly volume.

Price of single copies, when exposed at book-stores, &c., TWO CENTS.

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Communications should be addressed to—“THE CIRCULAR, Brooklyn, N. Y.”

S. R. LEONARD & COMPANY, PRINTERS.

Orders for Job Printing are invited.

Politics of the Three Worlds.

In a late No. of the Circular, we established, by plain Bible proof, what may be called the ‘*Charter of the Gentiles*,’ showing that governments derive a divine right, through the commission given to Nebuchadnezzar, the founder of the Gentile dynasty. That dynasty, through the whole term of its future continuance, was represented to Nebuchadnezzar under the form of an image; and he, as its head and representative, was formally invested by the Almighty with the dominion of the earth.

There are now some further important facts to be noticed in connection with this most ancient and authentic charter. The following points, we believe, are rigidly founded on proof; and to us they throw a flood of light on the position of things here and elsewhere, uplifting, we may almost say, the whole curtain of the future.

I.

The great Gentile organization that is antecedent to the kingdom of God, and to be destroyed by it, is a single, whole thing—a unit.

It was represented, as has been remarked, by an image; the different sections of which, were composed of different materials, gold, silver, brass, iron, and clay, corresponding to the character of the successive empires that were foreshadowed in the vision. But notwithstanding the various material, and the time involved in its development, still the Gentile power stood before the prophet as a single image; a unitary, organized, contemporaneous whole.—This offers a very important correction to our habit of treating history; it organizes the past into the present. We are not at liberty to think of the ancient empires as having risen, and afterwards declined and become extinct.—It is true, they have passed from the visible stage, and history pretends to inform us of their end; but if Daniel’s view is correct, their disappearance is only the dropping of time’s curtain over the upper parts of the great image; and our present powers are but the revelation of its lower limbs. The image is still whole; the head of gold, the breast of silver, and the belly of brass, are still in their places, although not in view. In other words, the Babylonian, the Persian, the Greek and Roman empires, have not passed out of existence, or become disorganized, but are now all that they ever were; as magnificent and operative, as in the days of Nebuchadnezzar, Xerxes, Alexander, and Caesar. The whole Gentile power thus described, is appropriately named from its head and origin, ‘*Babylon*.’ See the book of Revelation, and the Prophets.

II.

This great Gentile organization, that was to have rule till the time of the end, is mainly in the spiritual world.

Three at least of the four sections of the image have passed into the invisible sphere, carrying with them, of course, the main balance of power. This is the idea that we get from the book of Revelations, where Babylon is described as ‘*that great city that reigneth over the*

kings of the earth.’ The manner of her judgment, and the circumstances in which the apostles witnessed it, all seem to refer to a principality in the spiritual world.

The Gentile dynasty evidently passed through a process of transfer, similar to that which afterwards took place with Christ’s kingdom.—The kingdom of Heaven, in the person of Christ and the apostles, was at first in this world, but at the termination of one generation, it passed by ascension into the invisible world, and has been growing there since. So Nebuchadnezzar and his successors, the princes and powers of old Babylon, passed with their kingdom into Hades, and though out of sight, have continued their influence and active supremacy over the world from that time to this. There is to be found the accumulated Congress of all the kings, cabinets and statesmen, that have ever had influence among the Gentile nations; and there undoubtedly is the actual seat of all ‘*the powers that be*.’

III.

While the great image still keeps its unity, the manifestation of its power in this world has migrated according to the development of nations.

It has passed successively, from the Babylonian, to the Persian, Greek and Roman Empires, and in more modern times, has been seated in the different nations of Western Europe. The ambition that was first developed was for universal Empire—ambition to rule the world. God, by his commission to Nebuchadnezzar, made it, in some sense, an authentic ambition; and since its first development in the Babylonian king, that spirit has always had its representative somewhere in the world. When one nation fails and retires, another stands forward in its place.

Twelve years ago, we clearly recognised in England, for the time being, the focus of Babylonish power. She then exhibited prodigious strength, and still greater pretension. It was the avowed ambition of her statesmen, and the popular talk of her newspapers, to make Britain the mistress of the world. We exposed her pretensions, and came out against her; (see Witness, Vol. 1, page 177, Nov. 1840.) Since then, she has gradually fallen from that position. The masculine energy that struggled in her for supremacy over all nations, has passed away; and there is hardly a trace of it now to be seen. Instead of the haughty claim of being ‘*arbitress of the destinies of mankind*,’ she is now modestly looking toward alliance with this country as a means of future self-protection and defence. In spirit, England has really come over to our side, and we feel in affinity with us, in respect to the great issues that are coming up.

Where then is now Nebuchadnezzar’s representative kingdom? We think it is *Russia*. There is the present seat of Babylonish power; of the hereditary determination to possess the earth, and of all the swelling ambition that was in England, twelve years ago. It is a long cherished tradition of that nation, that they are destined to possess the earth, and they have gradually risen till they are now recognized as the great leading power of the old world.—We are strongly disposed to think, that there has been a migration of the Babylonian court from England to Russia, and with it, the energy and spirit of universal empire.

This migration of power from England to Russia, is not only a specific change, but indicates also, an important general change of movement. Hitherto, the course of empire has been invariably from east to west. But at England, it reached its western limit, and is now on its return by another track. The movement to Russia, is a retrograde step.

If it is asked why it did not cross the ocean, and why this country is not included among the rest as a seat and representative of the Babylonian dynasty; we answer, because this nation is being prepared for an entirely different mission. We believe that the court of Jesus Christ is over this country, and that the Kingdom of heaven, according to our announcement in 1847, is being here developed. Though our national government may be claimed as a part of the image, yet every thing shows that it is its ultimate extremity, and to be regarded as a provisional affair, to serve as a transition to the kingdom of God, rather than as a permanent human power. The nation was always a heterogeneous democracy, having a government of clay, and without the despotic, metallic unity, necessary to become a universal empire. It began with formally renouncing the policy of foreign conquest. There are abundant reasons why this nation cannot represent the Babylonian spirit and principle; and in fact we believe that the contrary principle of the final divine kingdom, is at this time the ascending element of the nation. The two great forces that are at work in the government of mankind have each found a head in the world; the kingdom of heaven and court of Jesus Christ being over this country, and the court of Nebuchadnezzar over Russia.

IV.

The great Gentile Government is finally to be supplanted, in both worlds, by the Kingdom of Heaven—the process of its destruction commencing here.

Daniel relates that part of the vision referring to the destruction of the image, as follows:

“*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*” Daniel 2: 34, 35.

He then gives the interpretation:—

“*In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to thee what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*” Verses 44, 45.

From this, it appears, that the heavenly kingdom strikes the Babylonian at the point of its final manifestation in the world—(the feet of the image:) and this is followed by a general and simultaneous destruction of the whole dynasty in Hades, as well as here. The attacking power, at first small, like a mountain stone, afterwards increases and fills the whole earth.

The issue between the two powers, when the collision comes, will not be, we infer, in regard to the form of government, as between absolutism and democracy; but it will be as to the means of government, and the mode of deriving authority. And on the latter point, the question will be the same as between the Melchisedec priesthood, and the Levitical, or between true Protestantism and Popery. It is the question of superiority between an inherited commission—old documentary authority—authority that has no reference to education and actual qualification on the one hand; and authority that comes directly from God, by inspiration, and with proof of qualification, on the other.

Then as to the means of government: the old dynasty rules by force, from Nebuchadnezzar down; by outward compression, irrespective of voluntary allegiance. The dynasty of Jesus Christ rules by truth, attraction, education; claiming no subjects, but winning them. It says to all who do not voluntarily choose him as king, We will not claim you, but you must stand out of the way, and let us have our kingdom to suit ourselves. It simply claims the privilege of governing and being governed after its own free choice. All may break loose from that kingdom who do not voluntarily choose its government. It is true that in so doing, they will land in hell-fire at last: but whatever the event, that is the policy of the kingdom; it will have no unwilling subjects.

Such is the Bible account of the ‘*Times of the Gentiles*,’ and of the manner of their close. We think we may refer the reader to the events of our own times for its full verification. a.

Theocratic Outlines.

From the facts of the foregoing article, we are able to map out on a general scale, the whole political history of man. God first took Abraham, and designated him as the royal representative head of all nations. He educated his children for a time, in national power and glory, far above all other people; but after a certain period, he withdrew them for the sake of giving them spiritual development, and instituted the great Gentile power that was to have rule till the time of the end. He commissioned Nebuchadnezzar, the head of that power, at the same time exacting from him an oath of allegiance, and placed all nations, including the Jews, under his hand. The Jews continued in this state of outward subjection to the Gentile dynasty, till their spiritual destiny culminated in the advent of Christ. Christianity worked in the nation seventy years; and then Christ came the second time, and destroyed the Jewish organization, incorporating all its good material into a new cabinet, and making it the nucleus of his eternal kingdom. Since then, the Jews have had no national inspiration, whatever; and they never will have, until they organize under Christ.

At the time of the Jewish judgment, and Second Coming, Christ translated the church, and established his kingdom in the heavens. He became master of all power in the three worlds, and proved it by destroying the Jewish nation. He permitted the Gentile dynasty to continue, for the times of the Gentiles were not then fulfilled. But the important fact to be noticed, is, that he then became thoroughly master of the Babylonian power, as the Father had been from the beginning. Though he did not destroy it he rose far above it; and with the Primitive Church as his body-guard and kingdom, has since been the controlling power of the universe. That kingdom is ready and able, we may be sure, to move upon the world, the moment the fullness of times arrives, and then the whole image of Gentile power must crumble, both here and in Hades.

From this sketch, we see that God will prove faithful throughout, to his original covenant with Abraham; for the kingdom in the heavens which has been supreme for 1800 years, and which will finally supplant and destroy the Gentile dynasty on the earth, is composed of his children. Secondly, he is faithful to the charter given to the Gentiles; for Nebuchadnezzar and his successors have reigned without interference, for the whole period of time mentioned in that instrument. Finally, he is faithful to himself and to man, in breaking up the devil’s works in the world, and taking the kingdom and dominion under the whole heaven; and of his kingdom there shall be no end. a.

THE CIRCULAR.

BROOKLYN, JAN. 25, 1852.

Looking Ahead.

Our paper is designed for spiritually minded people—the meek and the lowly, who fear God and seek a treasure in heaven. This class in society, though the true salt of the earth, is not high and prominent in the affairs of the world, and has hitherto probably given less attention to education and general intelligence than the more superficial classes, and so has dwelt to some extent in the shadows of ignorance and among the pitfalls of fanaticism. Our ambition is to help this class to advance into integral education. With this object in view, we look forward to the time when the Circular will be not a religious paper, in the ordinary restricted sense of that term, but a vehicle of all wholesome intelligence. We begin properly with the things of the kingdom of God, which in fact are the most important news—news from all worlds, and of all time—but we intend ultimately to give due space to the ‘news of the day.’ This will require that our sheet be enlarged, and issued oftener. We contemplate, as the ultimate destiny of the Circular, nothing less than a daily paper of the largest convenient size, devoted to universal intelligence, in truthful proportions—and free to all who want it. And we expect the means of fulfilling this destiny—viz., ‘substantial, material and financial aid,’ from an immense and devoted constituency, inspired to appreciate Bible-salvation and the blessings of a FREE PRESS.

Newspapers in Old Times.

We have a copy of the first newspaper published in this country, called the ‘Boston News Letter.’ It is a single leaf, about as large as one quarter of the Circular, and is dated Boston, Feb. 29, 1720. The following is its editorial, soliciting patronage and intelligence:

Such as have a Mind to promote and encourage this Letter of Intelligence, by the Year will be Accommodated with all the most Remarkable Occurrences of Europe, and have it on reasonable Terms, agreeing with John Campbell in Cornhill, Boston, (to be left at any House in Town Seal'd or Unseal'd;) where are also to be had, Last Years and the foregoing Years Intelligence.

Such also as have any Remarkable Occurrences that fall out in this or the Neighbouring Provinces that are worthy recording, are Desired to get the same well Attested by the Magistrate or Minister of the Place and directed and sent to some Noted Person or Persons in this Place, that the Publick be not imposed upon.

We turn to this venerable editorial with refreshment, when we get sick of the puffs and incredibilities, and oceans of hit-or-miss intelligence of modern newspapers. The rule which the editor prescribes for authenticating ‘remarkable occurrences,’ would reduce the issues of the press at the present day very materially. We are certain it would stop many a story about the Oneida Association. What a beautiful thing it would be, if the honesty and simplicity of this old Puritan editor could be combined with the enterprise and abundance of the moderns. We shall cultivate his acquaintance in studying our profession.

Family Troubles in High Life.

The Forrest Divorce Case, which has furnished the New York public with so much delicate matter for scandal and speculation, during most of the present winter, is about coming to a close. As served up by the New York lawyers, this little domestic romance proves spicy to the general taste, if we may judge by the extent given to its report in the newspapers. One curious thing is, the number and various standing of the persons who are involved either as witnesses or as suspected actors, in this case of married mischief. All the purloins of society, from the highest to the lowest, seem to have been ransacked for characters to give effect to the representation of ‘Life as it is’ which is here exhibited.

While the counsel are summing up and giving the case to the jury, we also will have our say about it; considering that our situation is in some respects more favorable to candor than that of the parties concerned, or the society by which they will be judged.

1. The simple definition of the case as it stands, is, that a married pair are endeavoring by legal process to get unmarried again; and for this purpose or some other, they spend a month in blackballing each other's characters in open court; scores of witnesses are introduced, proving all manner of conjugal improprieties against the parties, and finally against a good many of themselves. After such a general smash of reputations all round, the case goes to the jury to decide whether the married couple shall have a divorce. This we suppose is the judicial way of proceeding, and may be right enough if the parties like it, but we do not recollect to have met with such instructions on the subject of divorce, either in the law, or the gospel.

2. The charges of marriage infidelity being pretty thoroughly established, there is of course, more or less virtuous sensation and manifestation of pious horror in the polite circles of society. Is it the ex-

istence of the fact that excites and astonishes them? Not exactly. They know that the city is full of such facts, and that every grade of society is pervaded with secret licentiousness. It is the public proof, the exposure, that calls up the blush of sensitiveness and places the character of the exposed, for the time being, on the weather side of fashionable favor. These things exist, and every body knows it; but they are only occasionally exposed, and society reserves its indignant modesty, and special censure for such occasions. This is offering a premium on hypocrisy.

3. It is the hypocrisy thus forced upon parties by the conflict of fashionable morality with human passion, that is the worst element of the present case, and of many similar ones. The mischief is not that they choose to live on a freer scale than custom and fashionable morality allow, for this, of itself, is right or wrong, just according to the circumstances; it is a matter concerning which every one must be fully persuaded in his own mind. But the difficulty is, they have not the courage to be sincere and straight forward in the matter. We find them covering up—concealing the truth from each other and the world—practicing privately what they publicly deny. Under an outward profession of perfect regularity, the real rule is, ‘liberty for me, but not for you;’ and it is the discovery of each other, that leads to jealousy, and the public exposure of both. By this course of dishonesty, persisted in with the more zeal, as their reputation becomes endangered, the parties work themselves into a chronic and aggravated quarrel with the truth, which amounts to moral shipwreck.

4. It is this insincerity which is the ruin, not only of individuals, but of society and the world; the hypocrisy of professing one thing and practicing another. Thus, in this country, we profess Republicanism, but privately practise slavery. Now we could get along either with Republicanism or Slavery, standing sincerely by itself; but we can't go the hypocrisy of a mixture that enables the country to save, at the same time, the reputation of one, and the profit of the other. If Slavery was thoroughly adopted on principle—if the nation would quit its Fourth of July spouting, and boldly profess the right of a superior race to dominate over an inferior, and abide by the rule, things would very soon go right. It would lead at once to the subjection of the whole population, white, as well as black, to the superior race of heaven, and so slavery would cure its own evils. On the other hand, if Republicanism is the choice, let the nation be thoroughly what it professes to be, and we should arrive at the same good result. Sincerity to the principle, would give to all, the liberty of being governed their own way, and this would inevitably introduce the kingdom of heaven at last.

So in social matters:—hypocrisy is the real curse that is below all the disorders and wretchedness of society; and sincerity—not mere outward reform, but inward sincerity, must be their cure. We will go heartily with any class who in good faith and sincere devotion will follow up their principle to its result. Here are some who stand for perfect elasticity as the rule and principle of life. That is good; it implies chastity toward God and faithful abandonment to his spirit, and of course leads right on to the unselfish harmonies of heaven. Then again there are those that believe in greater liberty, and find the present social system too arbitrary and contracted for the natural liberality of the heart. We say again, very good; be sincere, and throw off the shams of mere profession; go the whole for your principle, and you will find the necessity of inspiration and salvation from selfishness, to realize the freedom and spontaneity that you believe in. Sincerity will thus compel you to become acquainted with Christ. So it is in reference to every thing; every institution of government, religion and society, has some thread of truth in it, which as it comes from God, needs only to be followed up sincerely, to lead the seeker to his very throne. Consequently our policy of reform will not be to go abroad in the world, preaching the change of this and that institution; but simply to require men every where to be sincere to their principles, and carry out their institutions with reference to God and the angels above, as well as men below. We believe the world may be revolutionized in this way; and we are ready to go to Russia, South Carolina or Turkey, where, without attacking their peculiar institutions at all, but simply by preaching sincerity, we conceive that the whole work of reform might be accomplished which would transform them into allies of the kingdom of God. Such is our summing up of the Forrest Divorce Case, and such the generalization that we draw from it.

Assyrian Antiquities.

While our minds are being called to the Bible history of Gentile power, others are exploring on the very spot of its origin; and it is interesting to see how their discoveries confirm the Bible record. They are finding out by ocular evidence, that Nebuchadnezzar was indeed ‘the Head of gold;’ and that Babylon his capital, was well worthy to precede and represent, all the subsequent Gentile greatness.—How gloriously the principle of solidarity is established, by the investigations of these times, which are irresistibly bringing us round into near contact,

everywhere, with the original and primeval. The great circle of unity seems everywhere approaching its completion, where the first and the last in history meet. Progress, instead of carrying us away from the beginnings of the past, always lands us, sooner or later, at a point, where we see ourselves reflected in the past—where we touch, and recognize our unity with the beginnings that we started from. This is right; it is like God; and to us, it is one of the best evidences of his existence.

Mr. Layard, who has spent much time in exploring the ruins of Nineveh and Babylon, is reported to have spoken at a late public meeting, as follows:

“He was about going, he said, to regions where there were no mechanics’ institutes, but where men, still wild, wandered over the face of the earth. Those men however, wandered among the remains of great cities, the existence of which indicated a state of civilization which equalled, if it did not excel, our own. That was a solemn reflection. In speaking of the ruins of Babylon or Assyria, they must not picture to themselves temples and monuments such as were to be seen in Italy. Those ruins, on the contrary, consisted of vast mounds of earth, something like the ancient barrows to be found in this country, and some of them were as much as three thousand yards in length, and occupied many square acres of ground. Those vast mounds were literally the heaps to which the prophet Isaiah referred when speaking of the ultimate fate of those cities which were, in his days, as flourishing, as great, and as populous as our own London is at present. The words which the prophet used in speaking of Nineveh, in particular, had literally been fulfilled; so much so, that if he wished to convey to them a correct idea of the present state of the ruins of Babylon and Assyria, he could not do so to greater advantage than by quoting the words prophetically employed in the Sacred Scriptures. They must remember, that the mounds to which he had referred, consisted of vast platforms of earth, beneath which the remains of palaces lay entombed. The mode of construction employed in those edifices, accounted for the present state of their ruins. They were chiefly erected in the midst of great plains, where the want of stone rendered solid masonry exceedingly difficult and expensive. The consequence was, that the builders were driven to the use of mere mud in the erection of those palaces, mixing it up with chopped straw, and making it into bricks, which they dried in the sun. These temples were used as great national records. Upon these walls the people of those days engraved the history of their national exploits. The art of printing being unknown, they were compelled to record their history on the walls of their public edifices. With that view, the lower stories of those edifices were built of alabaster, a substance exceedingly well calculated to perpetuate the pictorial representations of their great national events, and the explanatory descriptions with which they were accompanied. The upper parts of the building were constructed entirely of the sun-dried bricks which he had described, and the consequence was, that when, in the lapse of time, the materials of the upper stories decayed, they eventually fell in, and buried in their debris the imperishable memorials beneath. So soon as the sun-dried bricks, which had once formed part of the masonry, were exposed to the atmosphere, they returned to their original state, which was nothing but earth, and thus those heaps of ruins became covered with a kind of soil susceptible of various kinds of cultivation adapted to the wants of the population. That would explain to them the state of those ruins, and would also account for the excellent preservation of the monuments which were found beneath them. The result of those discoveries had been completely to silence the common remark, that there was no human confirmation of many of the historic facts related in the Bible. They possessed now a valuable collection of contemporary records executed at the time when many of the most important events mentioned in the Scriptures were performed, inscribed by those who were actors in those events and completely tallying with the facts described by the sacred historians.”

Meeting of Mercy and Truth.

We have spoken of Mrs. Cragin's sweetness, gentleness, affection; but we should much misrepresent her if we left the impression that she was made of such stuff as Carlyle calls ‘sugary benevolence’—her gentle qualities were combined with a high degree of earnestness and love of justice. She had the Bible tone of character—that which God loved in Phinehas, and David—and in Christ, who was anointed with the oil of gladness above his fellows because he ‘loved righteousness and hated iniquity’—the tone of character ascribed to God himself—who is ‘merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity, and transgression and sin, and that will by no means clear the guilty,’ visiting the iniquity of the fathers upon the children,’ &c. Mrs. Cragin's susceptibility to love was her susceptibility to anger—her attraction for good, was repulsion toward evil. We have seen the flash of her indignation against sin when it was like lightning, and her tongue as a revenging sword. The action of her *philoprogenitiveness* was a good key to her character in this respect. The passion was strongly developed—she loved her children very much. But it was a wise kind of love, that made her fierce toward the spirit of disobedience, as a hen toward the merciless enemy of her brood. She writes to one of their guardians at Oneida:—“I ask you as a favor not to let my boys grow up superficial, frivolous, pleasure-seeking, and self-willed, to torment the church of God by and by. Spare not the rod when they need it.” Again, she writes this touching little note to one of her children, who had been reported to her as perverse:

LITTLE JOHNNY: What shall I say to you? Shall I send you some of the tears that drop on the paper as I write to you, that will drop when I think of you as a naughty boy? I hope father will beat you with

the rod, and save your soul from hell, as it says in God's book. I want you to get father to read to you in Corinthians about *repentance*, and explain it to you, so that you will not think crying, or promising to be good, or being willing to be whipped, is repentance. Johnny, you must pray to God to put a right spirit into you, or you will have to go to hell. You must ask God to make you believe that Christ is in you, stronger than the devil. This is what I believe of myself, and of you; and you must believe as I do, if you wish to be saved from wicked conduct.

MOTHER.

Her heart was so loyal to God and the best interests of the universe, that she could enter into the spirit of the Jewish law respecting a stubborn and rebellious son, and shut her sympathy from the incorrigibly wicked. She consented to the condition of salvation, which sacrifices the flesh to the spirit; she was not anxious to save her children or those she loved, from suffering, but from sin; and any severity or affliction that was needful for their spiritual good, she rejoiced in—sympathizing with God in his disciplinary providence.

In her natural temperament she was calculated to enjoy the world—fond of the beautiful, of music, and wit, and social pleasures—volatile and gay; but there was also a strong balance of the fear of the Lord in her nature, and upon this was grafted by special discipline the earnestness and sincerity we have described, making her a rare example of what we should call serious gaiety—sobriety and sportiveness. She was educated by a pious mother in the faith of New England orthodoxy; and when an infant, her mother says, was used to sit on Dr. Payson's knee. Dr. Payson was then pastor of a church in Portland, Me., the place of her birth. As an early convert of the great revival of 1831—2, she was baptized into a spirit of earnestness that she never lost. Then the death of children—and the general shipwreck of her happiness soon after embracing Perfectionism, and subsequently frightful encounters with the king of terrors, such as that she faced in her experience with Harriet Hall—and spiritual tribulation too interior for description—all together raised her to the concert pitch of eternal truth.

We could not give a better idea of her spirit than we find expressed in her own hand-writing in a letter to a friend, as follows:

“Consider Christ and the Primitive Church in their character as exponents of sincerity. Christ loved the truth so well that he sacrificed every thing to it. When he was twelve years old, he sacrificed what the world would call veneration, in his answer to his mother. In his reproofs of the Pharisees, he stopped not for politeness and complaisance: in his rebukes of his disciples, he was not hindered by friendship. He was not prevented by modesty from telling the truth about his own position, going down to his native place, and in simple earnestness setting forth his claim. When applauded and followed in a spirit of flattery, he candidly and truthfully asserted his inferiority to the Father in terms like this—‘The Son can do nothing of himself.’—‘My Father is greater than I.’ He loved the truth so well that he could honestly say that it was his ‘meat and drink to do the will of his Father,’ that will being that he should tell the whole truth. The church which he founded and left, laid down their lives for the truth. Here is our pattern. I do not expect to arrive at such earnestness and sincerity all at once; but I find in myself an ambition to patiently cultivate this trait until I am a living model of the spirit of truth.”

To another friend she writes:—“You are receiving the reward of being sincere, and so am I. Let us make the reward an occasion of stimulating us to more sincerity, until we become perfectly and recklessly abandoned to the truth. Who cares? I often ask myself—Who cares what mortifying revelations I may have to make about myself, or what severe truth I may have to speak to others? Who cares? so long as I please the Spirit of truth. Is not his favor worth more to me than the good opinion of the whole world, and even of the whole church?—And my heart answers, It is worth more.”

She seemed to be made for our system of criticism. Qualified by spiritual refinement and heavenly taste, and by the gift of utterance, she only needed this beautiful sincerity to make her a perfect critic.

She sought criticism herself with avidity. Her attraction for the ascending fellowship, and desire to be made meet for the society of the Primitive church, made her court the light, and open her heart to the scrutiny of the judgment. ‘Fear not to be sincere—it lets in heaven upon the soul,’ is an item repeated in her note-book.

While she was at Wallingford, Mrs. C. read Carlyle's Life of Cromwell, and mentions in two or three letters, the interest she was taking in it.—Loyalty to God, and downright earnestness, made a hero for her. We think of her now as entertained by the Puritan clique in Hades, if attractions and affinities govern social combinations there.

[The following letter, published in the Spiritual Magazine, Jan. 1850, (though written only for the little public to which it was addressed,) may not inappropriately accompany the above:]

LETTER TO THE CHILDREN OF THE ONEIDA ASSOCIATION.

Brooklyn, Dec. 21, 1849.

DEAR BOYS AND GIRLS:—I have been thinking for more than a week of writing you a letter, but have waited because I heard that you were going to write me a long letter. As that

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does not come, I will not wait to answer it, but will write first, and tell you what I should say to you, if I was there.

I suppose you think because I am living in a city, where there are a great many curious sights to be seen, that I shall have some wonderful stories to tell you; but the truth is I do not go to see any of them. I love best to stay at home. So I cannot entertain you in that way. But I will tell you what I am doing, which makes me love best to stay at home. *I am unwinding a great ball!* Does this surprise you? I will explain a little. It is not a ball of yarn that I am unwinding, but the ball of *my life*. This is a ball made of actions, some of them good and some of them bad. This ball started when I first began to know right from wrong, before I was as old as Johnny; so you can see that it must be very large by this time. God says in the Bible that 'Every secret thing shall be brought to light,' which means that all the actions of our lives, and thoughts of our hearts will be told of, and praised if they are good, and condemned if they are bad.

Now what I want you to lay to heart is this: That whether you know it or not, you are winding a ball from day to day, and the time will come when you will have it all to unwind.—Then every selfish action, every careless action, every foolish action—every act of disobedience—every lie, will make you ashamed. You will wish you had thought of it when you were winding your ball, that all these things would have to be brought to light. Ah, you will say, when that time comes, 'I didn't think.' But that excuse is the worst of all—the coarsest, blackest thread in the ball. Do you ask why? I will tell you. That spirit that says 'I didn't think' is a spirit of carelessness; and carelessness is often as mischievous as evil intention. God has made us to *think*, just as much as he has made us to *see* or *hear*. You would not think it was treating me well if I should send you on an errand up stairs, to shut your eyes, and if you fell down, to say in excuse, 'I didn't see,' or if I should *call* you, to stop your ears and then say, 'I didn't hear.' Well, it is treating God just as meanly, to say when you have done careless things, 'I didn't think.'

There is a great deal said in the New Testament about *watching*. Christ said 'I say unto all, watch.' He knew that the spirit of carelessness, which is a devil, is gliding about like a serpent, and he wants we should be very careful and not get bitten by it. You have all of you been bitten enough to know how it feels; you say, 'I will take care next time.' It often makes you sore in your heart for some time, and you wish you had looked out sharper. Will you ask Mrs. W. to look out the passages in the Testament about watchfulness and vigilance, and then think over how many troubles you have got into from not being watchful;—and then pray God to give you a watchful spirit to protect you against the bite of the serpent carelessness. Never again say, 'I didn't think,' any more than you would say 'I didn't see,' or 'I didn't hear,' when you had shut your own eyes and ears.

If you want your ball to be white and fine when you come to unroll it, you must also be *sincere*. Nothing makes blacker threads than hypocrisy; by which I mean all deceit, from telling lies right out, down to *cant*, which is pretending something you do not feel. For instance, you hear a great deal said around you about love; you are taught that love is the best thing in the world, and so it is. But if you want real true love, which will warm your heart, and make you beautiful, you must shun insincerity. You must not pretend to love where you do not, or profess more love than you feel either in word or action. If you do, false love, which is as venomous a snake as carelessness, will bite you, and true love will be grieved and leave you. The world is full of this false love; every body wants others to love them, but instead of earning it by being watchful to do right, and perfectly sincere, they do not want to take that trouble, and so they go to work to get love in a way that is no better than stealing. They cover up their faults, and pretend to be very kind and polite, and to love those who they want should love them. This does for a little while; but this spirit, like all other thieves, is found out at last, and finds it has lost all.

Ask God to give you love for the truth about every thing, and to give you courage to speak the truth on all occasions. If you learn to be *sincere* and *watchful*, now while you are young, you will be saved from a great deal of trouble that we grown folks have to go through.—And what is better than all, God will love you more and more, and his light in your heart will make you happy.

When you pray for yourselves and for each other, that God will give you a sincere, watchful spirit, I want you should pray for Theodore and me. I hope you will answer my letter. Your friend, MARY E. CRAGIN.

Kossuth and the English Language.

The following extract is a part of Kossuth's reply to a deputation of Protestant clergymen in Baltimore, who in their address to him had alluded to his knowledge of the English language, as a powerful weapon which Divine Providence had placed in his hands:

Kossuth in reply to this allusion related the following curious fact: It is some 12 years ago, said he, that for my decided attachment to the right of a free Press, which had never been oppressed except by the arbitrary laws of my country, I was put in prison by the Austrian Government, where I laid three years. The first year they gave me nothing to read, and nothing to write with; in the second they came and told me it would be granted to me to read something, but that I must not make my choice of any political books, but only an indifferent one.

I pondered a little, and knowing that a knowledge of languages was the key to science, I concluded that it perhaps might be useful to get some little knowledge of the English language. So I told them I would name some books which would not partake in the remotest way with politics—I asked for an English Grammar, Shakespeare and Walker's Dictionary. The books were given, and I sat down without knowing a single word, and began to read the 'Tempest,' the first play of Shakespeare, and worked for a fortnight to get through the first page. [Laughter.] I have a certain rule, never to go on in reading anything without perfectly understanding what I read; so I went on, and by and by became somewhat familiar with your language. Now I made that choice because I was forced not to choose a book of any political character. I chose books which had not the remotest connection with politics; but look what an instrument in the hands of Providence became my little knowledge of the English language which I was obliged to learn because forbidden to meddle with politics.

If I had come out of prison to England and America without this knowledge of your language, I never should have been able to express even my thanks for your generous sympathies, but now I am permitted not only to thank you, but to explain my humble views; to explain the principles which under the protection of your Constitution afford freedom of thought and conscience, and the protection of that freedom to every stranger in your country; and if my humble, unpretending explanations can somewhat contribute to conserve your generous sympathy in republican hearts toward the oppressed nations of Europe, what a weighty instrument of welfare and benefit to mankind, became, in the hands of Providence, that little knowledge which I acquired while in prison, of your language.

Kossuth went on to speak of the confidence he had in God, from the fact that every time he was crushed down to the earth, when he got up again upon his feet he was more strong and powerful than before; more competent for the fulfillment of his duties to his country and for humanity. Ten or twelve times they endeavored to crush him, and succeeded for the moment, but he never despaired; and subsequent events always proved that what God does is well done. Again he enforced the great principle of Christianity, brotherly love in respect to nations as well as to individuals. He was sure that the time would come when nations as well as individuals, would acknowledge that principle as a rule of conduct; and this nation was the one selected by Providence to lead on this new reformation.

Politeness of Providence.

AN INCIDENT OF A WINTER'S JOURNEY.

Brooklyn, Jan. 20, 1852.

I started on Saturday last, from Brooklyn for Wallingford Conn., in season, as I supposed, for the three o'clock Express train, which goes through to Boston; but was delayed an hour by the ice in the East River, and so was obliged to take the four o'clock train which goes only to New Haven, where I arrived about eight o'clock in the evening. It was Saturday night, and of course there were to be no trains on the morrow, and it was so cold that I preferred walking to riding in an open wagon from the livery stable. My business at Wallingford required me to be there before Monday, and on the whole I did not feel at home at the tavern in New Haven; so, after taking some refreshments, I started on foot for Wallingford, which is twelve miles distant. Having had a good deal of experience in weary night-walks in old times, I did not dread the jaunt much at first. But before I had reached the centre of the green, I found the weather much colder than I anticipated—in fact it was a terrible icy night. One of my

ears was soon frost-bitten as I discovered afterwards. The prospect before me was very gloomy, and after some hesitation I turned back a few rods. Then my reflections took another turn, and I came about again, and finally determined not to retreat, after putting my nose into the storm, but to push out to sea, and trust God for a harbor, if it should be necessary. This reaction warmed me, and I went on cheerfully.

In the outskirts of the city I passed an isolated, mean-looking house, in which a party (probably of negroes) were fiddling and dancing. I paused to listen, and then discovered that another man was near me, who had also just turned aside to hear the fiddling. As he turned toward me, his height, dress, and whole appearance seemed like those of Capt. Smith, of Prospect, and for the moment I verily thought it was my old friend, and began to address him as such. I discovered my mistake, however, immediately. We walked on together, chatting pleasantly as we went. I found that his name, after all, was Smith; that he was on his way to his home in Whitneyville, about two miles distant, and that he was a workman in the gun factory in that village. He inquired where I was going, and on learning that I was bound for Wallingford, remarked that I had a hard journey before me for so cold a night. I said, I supposed there were taverns on the road, where I could find shelter, if necessary. He told me that there was not a tavern between New Haven and Wallingford. This was chilly news. Finally he said I might stay at his house, and welcome. We had begun to like each other pretty well, and when we reached his house (which is the last house in the limits of New Haven) I told him I would go in and warm me at least, and would decide about staying all night afterwards. He took me around the back part of his house, (which is a very neat cottage), and introduced me to a cozy little kitchen, where sat his pretty little wife waiting for him alone, their two children having gone to bed. A fire was roaring in the stove, and every thing around me was in delightful contrast with the cold and darkness into which I had plunged when I left New Haven. The woman joined the man in cordially inviting me to stay; and by the time I had thawed my ear, I had concluded to accept the offer, and was quietly settled in a very pleasant extemporaneous home.

I told my name and place of residence but said nothing at first about my profession and religious matters. We chatted perhaps an hour about newspaper topics, and I found my entertainers fond of reading and intelligence. Finally the lady broached the subject of religion, by asking if there were any revivals of religion in Brooklyn. Both of them, and she particularly, appeared to be earnestly seeking the right way, and searching the scriptures daily. They drew me out gradually on the subject of holiness, till at last I opened my whole heart to them, and told my experience. They received what I said in a genial spirit, and it was eleven o'clock before we thought of bedtime. Then they requested me to read a chapter and pray, which I did. They gave me their best bed, I presume,—at any rate it was better than any I could have found at a tavern—and, in the morning, after breakfast, dismissed me with a welcome to my entertainment, and with expressions of good feeling. All parties acknowledged that there was a Providence in our meeting. J. H. N.

On the morning of the 20th inst. the East River was frozen over, so that a party of us crossed over to New York on the ice. It was a rare sight for a few hours to see the thousands of pedestrians occupying the track of the ferry boats, and has not occurred before, it is said, since 1821. The tide soon broke up the temporary bridge.

Some folks have a queer way of showing their respect for the 'almighty dollar.' It is said that in Boston, when a man dies leaving an estate, the customary question is, 'How does he cut up?' We know of a good many whose principle ambition seems to be to 'cut up' well.

One of the 'rappers' of the Andrew Jackson Davis school, professes to have had a recent communication from the spirit of Ethan Allen, in which he stated that he and Tom Paine were stopping at a hotel kept by John Bunyan.—*Albany Atlas*.

CORRESPONDENCE.

FROM ONEIDA.

Oneida, Jan. 12, 1852.

—This morning we (club No. 5) arose early, to engage in the washing, and several of the gentlemen joined us in the work. Instead of being a hard and wearisome labor, as washing used to be with us in the world, it is here an ordinance of life and unity to us, and to the Association.

In our afternoon meeting yesterday, the article was read, on 'The Liberty of Union,' and part of the article on 'Condensation of Life,' and never were our hearts so desirous of offering ourselves to God for the fulfillment of his prayer 'that we all might be one.' The beauty and necessity of condensation of life, become more and more manifest, as our knowledge of its power increases. I once heard Mr. Noyes say, that 'we should be willing to live, and if necessary, to die, for unity.' I believe it is according to the will of God that we all should be one, as he and the Son are one. I pray for *courage*—for an end of self-conceit—for meekness and *moderation*. Our 'Heavenly Father knoweth that we have need of all these things.' 'If we ask bread he will not give us a stone.' He will 'do for us exceeding abundantly, above all that we ask or think.' Glorious promise! If tempted to think at any time that we shall fail of continuing in well-being and well-doing, and so fail of meeting Mr. N's expectations concerning us, we say to ourselves, 'things will turn out as well as he says, or a great deal better.' 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' My hope of so doing, lies in the fact that I have Christ in me, the centre and source of all goodness. And 'he who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.' And among the 'all things,' is power of *continuance*, and *salvation from embezzlement*. I feel like claiming my right to 'serve God acceptably with reverence and godly fear.'

Yours truly, S. B. C.

FROM MASSACHUSETTS.

Granby, Jan. 15, 1852.

—We have just received the last No. of the Circular, and find it a feast to our souls; it seemed as if your company at Brooklyn and Oneida were present with us. We feel grateful to God, that we are able to have fellowship with that beautiful, Christ-like spirit that is beginning to outshine every thing else in the church. We see that the public spirit is taking deep root in the community, and among believers abroad; and we wish to confess that our hearts are beginning to respond to the call for valiant soldiers. We will not suffer our lack of sincerity in times past to trouble us, by looking at our loss, nor will we give ourselves trouble about the future; but having our 'hearts set on things above,' we will render to God the gratitude due to him for the past and present; and will endeavor to yield ourselves to him, that he may possess us with that charity that hopeth all things, and endureth all things; and that we may be enabled to work the work of God.

It was our intention to give you some account of our outward circumstances, but we find the spirit of Christ makes us contented, therefore we pronounce them good. Hoping we shall be able to do more for the free press before long, we enclose one dollar for the Circular, with the request that you will write to us if convenient, and subscribe ourselves, lovers of the truth,

PHILETUS KENT.
ALMIRA KENT.

Granby, Jan. 21, 1852.

—I feel like confessing the goodness of God. He has been showing me the beauty there is in giving up my will to him, and trusting him. I find my heart full of thankfulness for the Circular, and have been much edified by studying it and the Magazine. I desire to co-operate in the spread of a free gospel, and send you five dollars. I consider myself as the property of the church.

E. WHITNEY, JR.

FROM NEW JERSEY.

L'errinville, N. J., Jan. 1852.

—Having seen a few copies of your very interesting paper, I find them, as it were, a pearl of great price. The Spirit also bears witness to the truth contained in them. They fill up the void within—mingling spirit with spirit, reason with reason, truth with truth—leaving no chasm, but altogether a fullness, such as the hungry inquirer after truth desires to feed upon; a something which truth alone can realize, and which, though we may seek it ever so diligently, we cannot find in error, however plausible it may seem, or however gaudily dressed.

I desire you to send me a copy, to while away a few days of affliction, and oblige an honest inquirer after truth. J. C. WHITMORE.

[The series of "HOME-TALKS" (continued in this paper from the Oneida Circular) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. Hinds.]

Home-Talk by J. H. N.—No. 78.

[Reported for THE CIRCULAR, OCTOBER 1, 1851.]

NECESSITY OF INSPIRATION.

The difficulties we experience in visiting a Fair, attend the whole economy of life: there are so many things that address the attention, it is difficult to make a right and effectual choice of any thing. We are perplexed, in the multiplicity of objects, to know how to make a true selection of the things that we will give our attention to. This problem once solved, and the great problem of existence is solved.

In the first place, there are a thousand different occupations—a thousand courses that may be taken in life—from which every man is compelled to choose. The secret of wisdom is in making the *very best* choice—in each choosing the occupation that he is made for; and in order to do that, he must have wisdom to withdraw from whatever he is not made for.

Secondly, there is an innumerable multitude of persons from whom we must choose our associates: there is a great Fair of attractions, proposals of connection, associations, &c.; and every thing depends on making a true selection.

And thirdly, with reference to our senses, there is an infinite number of things that claim our attention. The gratification of simple curiosity would absorb our whole attention, if we would let it. Here, too, the great desideratum is, to be able to select just what we ought to give our attention to, and nothing more.

Then, the world of literature is a great fair. It is a very perplexing question, what book, or what newspaper, shall I read? There is no end to the variety, but I want to know how to choose the books that will be the most profitable for me to read, and no others. It is necessary that I should make a selection, for it is impossible to read all the libraries of the universe.

To go into the deeper recesses of our being—the world of thought: There is no end to the things that we may give the attention of our minds to, reflect upon, and examine. But to let the mind be attracted by every thing that offers itself, is to scatter our thoughts, and destroy our power and fruitfulness. I feel that I have no more right to *think* in a scattered, lawless way, than I have to dissipate myself in any other way. If I am determined to be a true man, and make a profitable existence, I must have a chaste mind—one that will make right selections, and pursue just the trains of thought that I ought to, and no other.

We now have before us the great problem of life: *What shall we give our attention to?* In the business of life, in the curiosities of life, in the associations of life, in literature, and in reflection—the great questions are: Which way shall we look? What shall we see?—and what shall we close our eyes to? What shall we attend to?—and what shall we refuse?—in order that we may be *all* that God can make us?

Well, the first principle that should be settled, and become, as far as any principle can be, the pole-star that shall guide us, the clew that we are to follow through this vast labyrinth, is, that *intelligence is desirable only so far as it is the servant of love*. Our education in all the departments of interest that we have mentioned, should be strictly guided to the end of making ourselves vehicles of the love of God. So far as education comes in as an auxiliary to that object, it is good and profitable.

But if we make love the central, all-important thing, and consider every other object as auxiliary to that, still the question remains as perplexing as ever, *How can we make selections that will subserve the great end of our existence, which is love?* We shall finally have to come to the conclusion, that it is impossible for us to select rightly for ourselves, and that if we cannot avail ourselves of something superior to human wisdom, we must be lost; that we can never sail through this immensity of things without a pilot. How, then, is this problem to

be solved? I answer, *by an appeal to OMNISCIENCE*. We really need omniscience as much as God does. To think of setting sail on such an ocean of attractions and temptations without virtual omniscience, is more absurd than it would be for children to put out to sea in an open boat. To get into communication with omniscience, is the hope of the gospel: "Ye have an unction from the Holy One, and ye know all things. The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Jno. 2:27. There is a guiding principle offered to us that will enable us to make true selections—to know in the midst of an infinite labyrinth of things what to give our attention to, in order that we may act right in all things, and be mediums of the love of God.

I conceive of myself as in the midst of an infinity of worlds, and an eternity of interests. And it will not do for me to commit myself to circumstances and external influences. In doing so, I have no certainty of acting right, but on the contrary, a positive certainty of acting wrong. Omniscience is indispensable; and that I can have in Christ. It is this appeal that is to guide us right—chasten our curiosity, deliver us from distraction of the attention, and center it upon the right things. Our salvation lies in this appeal. All that do not make this appeal will be lost, scattered, and driven out centrifugally, into outer darkness. Herein lies the distinction between the children of this world, and the children of light. The children of this world commit themselves to external inducements in all the interests of life. The children of light seek unto God, and make it the business of their life to enquire at his mouth, and acquaint themselves with his will. Christ made this distinction between himself and his brethren. When they urged him to go up to the feast, and show himself to the world, he said to them, "My time is not yet come, but your time is always ready." Their time was always ready, because they followed external inducements. His time had not yet come, because he had not received direction from the Father.

The wisdom of God is at work around us, upon us, and in us, and coöperates with external inducements; and God only requires that we submit ourselves to him, with the understanding that the influences of his Spirit shall be the *controlling* inducement with us, in all things; and that we shall always stand in a consulting spirit toward him—always in the attitude of prayer. We must allow the spirit of God to come in and govern our attention; and in order to do this, we must be in a sober, chastened state of mind—one in which we do not feel that all we can do, think, read, and see, is clear gain to us, but on the contrary, feel that it is our delight to withdraw ourselves from all external inducements day by day, and offer ourselves in a chaste spirit, to the influences of God.

But you may say we cannot find out God's will, and must be subject to circumstances. This is as much as to say, that we cannot feel the Spirit of God, and the only way we can know his will about things is from results. We know that this philosophy is not the truth, and our experience more and more demonstrates the contrary. I cannot exactly describe what it is that indicates to me the will of God; but I can feel his guidance. I can see the pathway clear before me in reference to anything I have to do; it is as unmistakable as though I heard a voice saying, "This is the way: walk ye in it." When circumstances seem to call for immediate action, the natural feeling is, that I must fix upon some plan forthwith; but I cannot act in that way. Let the call for action be ever so urgent, I am compelled to wait until there is some other inducement than the circumstances. I wait for the *injected plan of God*; and always just at the right time, it comes, like a flash of light. It requires patience to wait

for God's plan, and refuse to act until you get it. Oftentimes you have to bear the feeling of self-reproach and the accusations of those around you for not acting in circumstances that would induce others to act. But I had rather be God's *loafer* on these principles, than to act on my own plans.

Whom shall we choose for our associates, connect ourselves with, and allow to have a social influence over us, is one of the first questions to be settled in seeking correct guidance. Every one should reflect long and soberly upon this question. This is the gist of the whole problem that we are working out as an Association: how shall we act in the midst of social influences, and not be liable to *bad* influences? Here is the word of God to us, answering this question:—"Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters." (2 Cor. 6:17, 18.) There is both the positive and negative part of the operation set forth: the negative part is the abandonment of former associations; and the positive is coming into union with God.

I should feel that I was suffering loss all the time, if I could not have the assurance that I was doing the *very best* thing for all worlds and all eternity every moment. I certainly could not do this by studying, nor, as the churches used to say, by "solemnizing my mind and realizing eternal things." I might do that for endless ages, and yet not be able to do the *very best* thing for all worlds *once*. I am suffering great loss all the time if I do not; and how shall I do it, and yet feel free as the birds of the air? This can be done; and it can be done only by *turning to God, and forsaking all partnerships that draw away from him*.

HOME-TALK—NO. 79.

LIFE—ILLUSTRATED BY A CHESS-GAME.

REPORTED JULY 2, 1851.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

This passage may be illustrated by the moves in a game of chess. The 'good, acceptable, and perfect will of God,' is like the *very best* move that can be made on a chess-board. In a game of chess, the player is introduced to an endless variety of positions, but in every position there is one *very best* move to be made; and that move you will be more or less likely to make, according to your skill and sagacity. So, in the affairs of life, you are continually coming into new positions—into endless variety of relations to persons and things around you, in respect to which you are compelled to act. There are a great many moves that you can make in any position; but there is only one *very best* move. If you have wisdom enough to find out what that move is, and make it, you do the 'good, acceptable, and perfect will of God.'—Well, the text before us points out the only possible way of securing wisdom to do this: 'Be not conformed to this world, but be ye transformed by the renewing of your minds.' That is to say, Withdraw from all old habits of thought—routine; and seek newness of mind, a spiritual mind—one that is capable of originality and direct insight: in a word, *seek for omniscience*.

It is possible to commence a game of chess by following rules, and second-hand ideas, but it is nonsense to think of playing a game through in that way. There must be originality of thought, and freedom of perception; the mind must be independent of rules. This state of things is absolutely necessary if we expect to make right moves. So in the game of life, persons can make tolerable good moves—such as will pass in the world—by going along in the rut of routine. But we must not think of achieving victory over death and the devil by any such moves. Persons do not conquer in that way—they are sure to be beaten. If we get the victory, it will be by finding out 'the good, acceptable, and perfect will of God,' i. e., by making the *very best* moves.

Here we can see the distinction between the carnal and spiritual mind. The carnal, worldly mind is satisfied with moves that will pass the ordeal of public opinion. The spiritual mind—one that is led by the Spirit of God—will not be content with any moves that will not pass the ordeal of the judgment. Persons who have the carnal mind have no certainty of *winning* the game; they have no satisfaction from the consciousness of doing the will of God. All the satisfaction they can have is in making money, or securing some other superficial object. The hope of final victory is not in the game with them. But whoever has forsaken the things of this world—walks in the Spirit, and is determined to do the 'good, acceptable, and perfect will of God'—must necessarily have a hope of final victory, and he will have the consciousness of 'hitting the mark,' from time to time, and securing the approbation of God.

If you ask, How shall I know when I walk in the Spirit? How can I tell when I hit the mark? I answer: In every position of life, dispose your mind to the purpose of proving the good and acceptable will of God. Free yourself from the trammels of routine. Constantly revert to the deepest wisdom you have. At every step make the best approaches you can to God. Be content with nothing short of 'hitting the mark.' If you will dispose your mind to that purpose, and faithfully cling to it under all circumstances; although you may make some bad moves, you will from time to time make the best move that can be made, and do the good, acceptable, and perfect will of God. And when you do make just the right move, God accepts it, and you will feel and know it. It is a law of spiritual life, that when you make a move that God would make if he was in your position, it brings you into rapport with him, and you will feel an electrical response from the Eternal. When you make a move that exactly suits God, he cannot help expressing his joy in it.

You must not be discouraged if you do not 'hit the mark' every time; but make all mistakes a stimulus to study your moves, and abandon yourself to inspiration and originality; and in process of time you will hit the mark every time. This is a great attainment; and when you have achieved it, you will have the continual consciousness of the approbation of God.

This philosophy explains why we have had so much experience in *waiting*. If God is determined to train us to make precisely the right moves at all times and under all circumstances, it is very necessary that we should learn to hold still, and study our moves, and be able to distinguish a 'good and acceptable' move from one that is not. The expression 'that ye may prove what is the good, acceptable, and perfect will of God,' means, that we may learn by experience how to make the best move, and walk in the Spirit.

When you make a right move, you may not at the time know the value of it, but you will feel that it brings you into communication with God; and you will afterwards find out the importance of it, and see that it makes music with every thing around you. There is but a shade's difference between concord and discord in music. We must learn to make perfect harmony.

A word fitly spoken is like apples of gold in pictures of silver. But a *deed fitly done*, is more beautiful than a word fitly spoken. The value of our acts depends upon their quality. It is not in the number of the moves you make on the chess-board that your skill appears. One good move is sometimes worth a hundred indifferent ones.

This view of things should on the one hand stimulate us with ambition to hit the mark every time; and on the other hand, it should not bring us under fear and bondage. We must not say, we will not fire unless we are sure of hitting the mark. If we do not fire at all we certainly shall not hit the mark; and if we do fire, we may. I know from experience, that it is possible to hit the mark time after time, and accumulate such a sense of God's approbation, as to *drown us in the ocean of his love*.

In a game of chess every move changes the whole position of things, and it is necessary to look the board all over, in order to make the *very best* move. The same is true of the game of life; and we must constantly revert to that state of mind which begins every thing anew. Our perceptions must be new and original all the time, in order to play a good game.

The game that we are playing is long as eternity, and the devil is our opponent: God and the angels are looking on; and when we make a right move, they give a hearty Hurrah!

Letters Received.

E. Palmer; H. Leete; A. C. Sears; J. & D. Hale; T. Cohoon; C. Eaman; P. & A. Kent; E. Whitney, jr.; J. C. Whitmore; J. S. Hall; S. Bailey.

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